

Nathan Pliny
A
NARRATIVE

OF THE

Founding and Settling

THE

New-gathered Congregational Church

In BOSTON :

With the Opposition of the South Church to the Minister, his Defence of himself before the *Council*, and expostulatory LETTER to that Church afterwards.

By *Andrew Crosswell, A. M.*

Pastor of said Church.

To which is added, by Way of APPENDIX,

The Defence of *that Doctrine* of JUSTIFYING FAITH, which hath been so much condemned in *New-England*, written by Messrs. *Boston, Erskines, &c.* when the same was cried down in *Scotland*, Anno Dom. 1721.

Never before printed in *New-England*.



BOSTON: N. E.

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1749

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By Andrew Croswell, A. M.

Pastor of said Church.

To which is added, by Way of APPENDIX,

The Defence of that Doctrine of JUSTIFYING FAITH,
which hath been so much contemned in New-England, written
by Messrs. Boston, Ryland, &c. when the same was cited down
in Scotland, Anno Dom. 1741.

Never before printed in New-England.



BOSTON: M.D.

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IV. That together with Ministerial Qualifications, we think it needful, and for God's Glory, that the Persons who may be set over as in the Lord, should give the Church a particular Account of God's Dealings with their Souls, and declare themselves living Instances of the Grace of God. And the Minister or Ministers chosen by the Church shall sign the Articles of it before Ordination to the Pastoral Office over it.

ON the 17th of February 1747, 8. a Number of Persons, almost all of whom were Members of other Churches, thinking it for the Glory of God to be a *distinct*, but not a *separate* Church (as was expressed in several Letters sent for Dismissions) did after solemn Fasting and Prayer, embody into a Church State. The Articles and Covenant with which they were embodied, and which may give the Reader something of the Idea of the Religion they were in Pursuit of, are as follows—

ARTICLES of the New Gathered Congregational Church in Boston

I. We propose to have a Pastor or Pastors and Deacons, who shall appear to be Persons who have Scripture Qualifications for their respective Offices, and shall be chosen and appointed by the Church.

II. Though we pretend not to know who are converted and who are not certainly, and beyond any Possibility of being mistaken, and abhor the Notion of a pure Church, which Man must purify with a pretended Spirit of Discerning, yet we look upon it as agreeable to Scripture, that those who are admitted as Members of our Church, should give an Account of a Work of the Law and of the Gospel on their Souls.

III. That such Persons having given an Account of such a Work to the Minister, shall be propounded at least a Fortnight before their Admission, that so all the Members of the Church may have an Opportunity to acquaint themselves with those who offer to join in so near a Relation to them; during which Time, the Deacons or other Persons appointed by the Church, shall make strict Inquiry into their moral Character, and if nothing material can be charged upon them, and they relate to the Church the Substance of what they before related to the Minister concerning a Work of the Law and of the Gospel on their Souls, or assent to it as related by the Minister, they may be admitted

as Members; and upon Admission, shall sign the Articles of the Church.

IV. That together with Ministerial Qualifications, we think it necessary, and for God's Glory, that the Person or Persons who may be set over us in the Lord, should give the Church a particular Account of God's Dealings with their Souls, and declare themselves living Instances of the Grace of God. This we do to prevent as much as in us lies, any unconverted Minister being ever concerned with this Church; And the Minister or Ministers chosen by the Church shall sign the Articles of it before Ordination to the Pastoral Office over it.

V. That we look upon it as a main Part of the ministerial Work, besides preaching and praying publicly, administering the Ordinances, &c. to know the State of his Flock; and for this End frequently to visit the Poor as well as the Rich, and to talk with them about the State of their Souls, that so he may more privately as well as publicly pull down the Kingdom of Satan, and build up the Kingdom of Christ in the Souls of his Hearers.

That if notwithstanding our great Care and Caution any Minister of this Church walk contrary to God's Word and the Tenor of these Articles, and be incorrigible, after all Christian Methods have been used to reclaim him, this Church hath full Power to take from him that Power over them which they gave to him; though as we profess ourselves to be Congregationalists, we think that in such and other difficult Cases it would become us as Christians to seek the Advice and Assistance of other Churches of Christ.

VII. That whatsoever Members of this Church shall be guilty of disorderly Walking, they shall submit to the wholesome Discipline of the Word of God, which we promise in the Fear of God, and depending upon his Grace, and Strength, to administer impartially to all Persons whether High or Low, Rich or Poor, without Fear or Favour; and that if any will not submit to such Discipline after all other Christian Methods of Application have been made to them, they shall be cut off from this Church as corrupt Members by the Sword of Discipline, which God hath put into our Hands.

VIII. That no adult Persons shall be admitted to Baptism till they profess their Faith in Christ, Repentance and new Obedience; but those Infants, one of whose Parents is a Member of the visible Church, are to be baptised.

IX. Though no human Composures are perfect and of divine Authority, yet we look upon the *Confession of Faith* agreed upon by the Assembly of Divines at *Westminster* to be an excellent System of the Doctrines of our holy Religion.

N. B. If the Minister who is standing Moderator of this Church, shall refuse to Call a Church Meeting when requested by seven Members; this is Male-administration, and the Church's Committee (if there be no Ruling-Elders) have Power to Call a Meeting to proceed to proper Methods to redress this Aggrievance.

The COVENANT

We whose Names are under written, apprehending ourselves called of God into a Church State of the Gospel, do first of all Confess ourselves *unworthy* to be so highly favoured of the Lord, and admire that rich and free Grace of his which triumphs over so great *unworthiness*; and then with an humble Reliance on the Aids of Grace therein promised for them that in a Sense of their Inability to do any good Thing, do humbly wait on him for all; we now thankfully lay hold on his Covenant; and would chuse the Things that please him.

We declare, our serious Belief of the Christian Religion as contained in the sacred Scriptures, and with such a View thereof, as the Confession of Faith in our Churches has exhibited; heartily resolving to conform our lives unto the Rules of that holy Religion as we live in the World. --- We give ourselves unto the Lord who is the FATHER, and the SON, and the HOLY SPIRIT, and Avow him this Day to be our God, our Father, our Saviour, and our Leader, and receive him as our Portion forever. --- We give up ourselves unto the blessed Jesus, who is the Lord Jehovah, and adhere to him as the Head of his People in the Covenant of Grace, and rely on him as our Priest, and our Prophet, and our King to bring us unto eternal Blessedness. We acknowledge our everlasting and indispensable Obligations to glorify our God in all the Duties of a godly, a sober, and a righteous Life; and very particularly in the Duties of a Church-State, and a Body of People associated together for an Obedience to him in all the Ordinances of the Gospel: and we herein depend upon his gracious Assistances for our faithful discharge of the Duties thus incumbent on us. We desire and intend, and (with dependance upon his powerful Grace) we engage to walk together as a Church of the Lord Jesus Christ in the Faith and Order of the Gospel, so far as we shall have the same revealed to us; Conscientiously attending the publick Worship of God, the Sacraments of his New Testament, the Discipline of his Kingdom, and all his holy Institutions in Communion with one another, and watchfully avoiding all sinful *Stumbling-Blocks* and Contentions, as becomes a People whom the Lord hath bound up together in the *Bundle of Life*. --- At the same time also we do present our *Offering* with us to the Lord; pur-
posing

poling with his help, to do our Parts in the Methods of a religious Education that they may be the Lord's. --- And all this we do flying to the Blood of the everlasting Covenant, for the Pardon of our many Errors, and praying that the glorious Lord who is the great Shepherd would prepare and Strengthen us, for every good Work, to do his Will, working in us that which will be well pleasing; to whom be glory forever and ever Amen.

N. B. Though we have in this Covenant, and the preceeding Articles, engag'd ourselves to walk as becomes the Gospel of Christ, and to administer godly Discipline to all disorderly Walkers; yet in as much as there are many Things as contrary to the Gospel as Darkness is to Light, which Professors too often make light of, such as *foolish Talking and Jestings, which are not Convenient; vain Disputing about Words and Things which Edify not, but only gender Strife; disregarding Promises, and not fulfilling their Engagements; Tattling and Back-biting, spending Time idly at Taverns, Tipling Houses, or else where; and vain and unnecessary worldly Conversation on Lord's Days;* we think it for the Glory of God, to declare that we will by his Grace abstain from these and such like Things, and faithfully rebuke the Members of this Church, if at any Time they are guilty of them; and even to proceed to publick Censures, if after all Admonition, they appear to be incorrigible in their Wickedness.

In Witness, &c. Some Time after they proceeded unanimously to call me to settle with them in the Work of the Gospel Ministry: I being then at Liberty, having for some considerable Time, given an Answer in the Negative, to the People to whom I had been preaching ever since my coming to Boston.*

In about six Weeks Space, I gave an Answer in the Affirmative, in publick, declaring to all present, that our Design was only to be a distinct Church, and that we professed no Separation from Calvinistical Ministers. For, as I was utterly abhorrent from a separating Principle (nay, I scarce know one Calvinistical Minister, except Mr. Whitefield, who carries the Matter of Union among Protestants so far as I do) So I was determined to settle in such a Way, that any

Inasmuch as some People have been very industrious to spread a Report, that I never was dismissed from Groton; it may be proper to inform them here, that before I left Groton, the Church and Congregation conjunctly (though they said they were not willing I should leave them) voted I should have Liberty to act as I thought my Duty; and that thereupon I resigned my Pastoral Office over them: A Copy of all which from the Records, under the Clerk's Hand was shewa to the Council before the Testament.

one who had common Sense, might see, if he would, that we were not a Separation; and that the Calvinistical Churches, which refused to join with us, might herein properly be called *Separate Churches*.

About the latter End of *August*, the Church sent Letters to a Variety of Churches to come and assist by their Elders and Messengers in the Instalment, which was to be, God willing *Oct. 5. Anno Dom. 1748.* The South Church in *Boston*, utterly refused to be concerned in the Affair; chusing four Honourable Counsellors, as a Committee, to draw up the Reasons of their Conduct; which they did within a Fortnight after, in the following Letter.

" To Messrs. Thomas Fillebrown, James Davenport, and Nathanael Procter, to be communicated.

Brethren,

" We have received Yours of the 29th of *August* last, desiring our Assistance at the Rev. Mr. *Crosswell's* Instalment.

We send these to give you the Reasons, why we decline answering your Request.

1. It seems to us that your leaving the Ministers and Churches in this Town, which you belonged to, is from such a Disaffection to them as is unjustifiable.

2. Though we would be very tender of the Rights of Conscience, yet inasmuch as there are other Congregational Churches in Town, who have pious and orthodox Ministers, where you might be conveniently accommodated, we cannot see any just reason for such a Multiplication of Churches; but judge it hath an unhappy Tendency to crumble them into small Societies, and hinder their Christian Union and Communion.

3. We apprehend that Mr. *Crosswell* hath given just Matter of Offence to these Churches, and their Pastors, and vented some dangerous Errors, without publishing any Retraction. Thus in a Pamphlet entitled, *A Reply to the Declaration of a Number of the associated Ministers in Boston and Charlestown*; Mr. *Crosswell* hath justified the Rev. Mr. *Davenport's* disorderly Conduct, and injuriously treated said Ministers for bearing their faithful and seasonable Testimony against

* To the same Purpose, a noted Calvinistical Minister in Boston, said to some of us, long before the Instalment, that when our Proceedings were printed, it would be plain, that those Churches which refused to join us, would be the Separates, and not We.

those

those Disorders, which Mr. *Davenport* himself, hath since publicly condemned and retracted ; Mr. *Crosswell* hath also published a Reply to a Book of the late Reverend and Excellent Mr. *Dickinson*, entitled, *A Display of God's Special Grace, attested by seven Ministers of Boston* : In which Reply, are contained such offensive Passages as these following, "telling how to come to Christ, however specious it may look, is indeed and in Truth, stopping Sinners from coming at all," Page 7.

"That Manifestation, or a Perswasion of our justified Estate is essential to the Exercise of saving Faith, Page 11. That when Men do exercise true saving Faith, they are always sensible of it," Page 12."

Again, Mr. *Crosswell* blames said Ministers, for holding "that Persons must find out their Justification by their Sanctification, and for holding that if Persons maintain a Course of vital and true Holiness, they need not doubt but they are the Children of God," Page 12, 13.

"He charges said Ministers as joining with *Arminians* in the same dreadful Work of stopping Souls from coming to Christ ; and saith, that the said Ministers do in Effect, tell close Hypocrites, that they are travelling apace to Heaven, though God knows they are going down to Hell, Page 14, 15. He further saith, that the Doctrine of Men's finding out their Justification by their Sanctification, would be likely to fix such as are enquiring what they shall do to be saved, upon a sandy Foundation, Page 16. And that said Ministers have done what will be a Means of damning many Thousands of Souls, unless the infinite Mercy of God prevent." Page 18. He further declares as follows, "I have heard much of your humble doubting Christians, but I never saw one yet, nor did any one else ever see one ; they are meer Chimeras in Religion, certain imaginary Monsters that never were nor indeed can be ;" Page 20. That a Believer in the dark can't repent of one of the Sins, which he daily commits, Page 22." We might mention other Expressions which Mr. *Crosswell* hath published in this and other Pamphlets, which are grievous to us, and many godly People which have read them ; but we forbear, and it is with Sorrow that we have been obliged to recite these, not only as a Reason of our present Conduct, but as a Means, if God please, both to awaken Mr. *Crosswell* to a serious Consideration and Retraction of them, and of warning you against them.

4. From the before-mentioned offensive and dangerous Passages, we can't but be greatly concerned for you, in proposing to sit under

his Ministry, unless proper Satisfaction be given, and are afraid of his leading you both into greater Disaffection to pious and orthodox Ministers, and into such Opinions as may endanger your Souls.

On which Accounts also, we can't comply with your Request, in assisting his Settlement with you, but *earnestly* pray that the God of all Light and Grace, would *open his and your Eyes*, and lead you into the Paths of Truth and Righteousness and Peace, through Jesus Christ, to whom be Glory for ever. *Amen.*

We are your Brethren, in the Bonds of the Gospel,

Joseph Sewall,)

Pastors of the South

Thomas Prince.)

Church in Boston.

In the Name and at the Desire of the Church.

The South Church seemed to be set upon making *sure Work*; and therefore if this Letter should be of none Effect with the new-gather'd Church, they have another Scheme, *viz.* to try what Effect a Copy of the Same will have upon the Ecclesiastical Council. And therefore Octob. 5. Messrs. *Henchman* and *Hubbard* are sent by the Church with a Copy, superscribed, To the Rev. Moderator, &c. This being read before the Council; I was desired to speak to it; which I did for an Hour or more; during a great Part of which Time I did not recollect that the Cause I was pleading concerned me: Nor do I remember, that my Will was ever so long a Time, and so entirely swallowed up in the Will of God.

But though I did not labour to help my self, the Cause went on; for in a little Space afterwards, Mr. *Leonard* the Moderator, intimated to me that there was no Difficulty: But yet that People might see the Grounds of their Proceedings, the Council thought it best I should draw up in Writing, the Substance of what I had said in my Defence, and that the Instalment should be deferred till the next Day. I told him I much approved of their Conduct, and tho't they were led by God into such prudent and deliberate Measures.

Not long after, I put Pen to Paper, and with the utmost Dispatch drew up the Substance of what they had heard; which the Council examined and weigh'd the Evening following. The next Day, Oct. 6, the Council finding no Sort of Difficulty remaining, proceeded to the Instalment; which was carried on in a very reverent and godly Manner.†

† Mr. Leonard gave the Charge, and Mr. Porter the Right Hand of Fellowship. The other Ministers concerned were the Rev. Messrs. Ellis of Plymouth, and Conant of Middleborough.

After the *Instalment*, the Council thought fit to write to the South Church: What the Letter was, I am not able to inform the Public: because the Clerk through Haste, did not keep a Copy, and the *Original* is not to be obtained.

However, the Clerk assures me, the Substance of the Letter is contained in the following Votes passed by the Council, viz.

1. "Although the Council are fully of Opinion with the Church, that there are a Number of learned and pious Ministers in *Boston*, yet the Brethren of the new-gathered Church, being of Opinion that it may be for their spiritual Edification to be a *distinct* Church, declaring that they don't do it from a Principle of Separation, but desire to hold Communion with *these Churches*, and there being no Objection made to the Council as to the *moral Character* of any of them, nor that any of them were under *Censure*; and having viewed their *Articles* and *Church-Covenant*, and finding them agreeable to the Constitution of the Churches of this Country; we cannot but think they may be encouraged in the Settlement of the Gospel and Ordinances among them; and that this Council may safely proceed in the settling a Pastor over them."

2. "The Council are of Opinion, that Mr. *Crosswell*, hath in a Paper given in to them, made suitable Satisfaction with Respect to the Articles laid in against him by the South Church in *Boston*--- A Copy of which Paper the Council voted to send to the South Church, and accordingly did in their Letter (inclosed) to them."

This Paper, which the Council voted unanimously to be satisfactory to them, and which they sent to the South Church, you have as follows:

A brief Defence with Respect to the Articles of Charge, which the South Church in Boston, hath exhibited against me to the ecclesiastical Council convened on the Occasion of my Instalment over the new-gathered Congregational Church in Boston.

As to what concerns Mr. *Davenport*, and the associated Ministers bearing Testimony against his Disorders, &c. I have this to say; that I gave Mr. *Prince* Liberty to publish in the News-Papers, that though I was very much the Occasion of Mr. *Davenport's* going to *Boston*; I was then satisfied that his going to *Boston* was not for the Glory of God; the Publication of which I always intended as a Sort of *Retraction* of my Reply to the Declaration of the associated Ministers, and was commonly understood by the People to stand for so much, and by some for a great deal more. As

As to the criminal Passages, extracted out of my Pamphlet in Answer to the *Display of special Grace* : I shall make one general Remark upon them, before I speak to them in particular, and that is--- That they are so very short (that which might be explanatory being left out) that they don't generally, give the Reader a true Idea of what I intended by them. The first Passage is that in Page 7. "Telling " how to come to Christ, however specious it may look, is indeed " and in Truth, stopping Sinners from coming at all." For the right understanding this Expression, it should be considered that I was justifying the Practice of some Ministers in calling Sinners to come to Christ immediately : And that I intended it against the Practice of those Ministers who will not exhort convinced Sinners to come to Christ now this Moment, while they are preaching the Gospel, which is the Means of Faith, but exhort them to do this and that and the other Duty, in order to their coming ; which must be looked upon as a Sort of stopping them from coming to him. My Intent was not then, nor is it now, to discourage Sinners from attending the Means of Grace, but to press them to embrace Christ, *while they are in the Use of them.*

The next Passage excepted against, is that in Page 11. "Manifestation, or a Persuasion of our justified State, is essential to the " Exercise of saving Faith." I know that strictly speaking, Manifestation or a Persuasion of our justified State is not essential : Nay, there can be no such Thing before Faith : Nor did I mean any thing further than this, that when a Believer exercises saving Faith, he always hath *personal Confidence*, or some Degree of Persuasion of the Goodwill of God through Jesus Christ : Which all learned Men know, was the standing Doctrine of *Luther, Calvin*, and all the Reformers from Popery : Nay, a Popish Champion saith, This Doctrine is the **VERY FOUNDATION OF THE PROTESTANT RELIGION.**

This I think I have clearly and unanswerably maintained to be not only the *Protestant*, but the *Scriptural* Doctrine of justifying Faith, in my Answer to Mr. *Williams's* Reply to my Pamphlet, intitled, *What is Christ to me, if he is not mine ?*

The next Passage is in Page 12.---- *Viz.* " That whenever Men " exercise true Faith, they are always sensible of it."---This Thing must needs be so : For, it is impossible I should receive and rest upon Jesus Christ *as my Saviour*, without having some Perception of it ; though I *may doubt* of it afterwards.

In the next Place--- I am charged with blaming (in Page 12, 13) the Author, and the Ministers who attested that Book " for holding " that Persons must find out their Justification by their Sanctification, " and

“and that if Persons maintain a Course of vital and true Holiness, they need not doubt but they are the Children of God.” To which I reply,

1. That these Objectors would seem to represent, as if I did not hold any such Thing as Sanctification's being an *Evidence* of our Justification; whereas I have always held that Sanctification is an *Evidence* of Justification: Nay, in Page 18, I have declared there can be no Evidence of a justified State without it: And that those who hold the contrary, are *filthy Dreamers*, as far from the Truth as *Hell* is from *Heaven*.

2. That they lay down very imperfectly the Proposition which I intended to oppose, which was this; that if Persons maintain a Course of *vital and true Holiness*, they need not doubt but they are the Children of God, *though they don't feel the Love of Christ, nor ever had any clear Manifestations of it.* This last Clause which they left out, was what I laid the greatest Stress upon, in my Answer to the Display. And this is a Proposition which I still must oppose: For there can be no such Thing as Men's “maintaining a Course of “vital and true Holiness, without ever having any clear Manifestations of the Love of God: All such Persons will, at Times, have some clear Manifestations. They certainly have the Spirit of God in a good Degree: And if the Spirit, then the Fruits of the Spirit: And Paul by Inspiration, tells us, that the Fruits of the Spirit are *Love, Joy, Peace.*--- And as the Doctrine is unscriptural (and withal *unreasonable*) so I am still of the Mind it is very dangerous for Persons to believe they can maintain a Course of vital and true Holiness, without ever having any clear Manifestations of the Love of God: Close Hypocrites, who have got every Thing but Faith and Grace, will be induced hereby to speak Peace to themselves, while God hath no Peace for them: And indeed, all the other bad Effects mentioned in my Book, naturally flow from it.

Next follows what I have said, Page 20. “I have heard much of “your humble doubting Christians; but I never saw one yet, nor “did ever any one else ever see one: They are meer *Chimera's* in “Religion, certain imaginary Monsters, that never were, nor indeed “can be.” I did not mean that Persons are Strangers to the Grace of Humility, who are exercised with much Doubting: Nor, but that there may be *some Degree* of Humility, *intermixed* with Doubting: But only that a *doubting Frame* cannot be an *humble Frame*---As a most eminent Minister speaking to me on this Point, observed, that *Doubting* was *Legality*, and that *Legality* was not *Humility*.---’Tis most clear from Scripture, that the high and lofty One who inhabits Eternity

nity, will revive and comfort the humble and contrite Ones. When the Saints are humbled out of Self, they are comforted in God.

The last Passage excepted against, is that in Pag. 22. That a Believer in the Dark, can't truly repent of one of the Sins he commits.----So taught *Luther, Calvin*, and all the Reformers: So taught the Divines who composed our Catechism: For they tell us, that Repentance unto Life is a saving Grace, whereby a Sinner out of a true Sense of his Sins, and APPREHENSION OF THE MERCY OF GOD in Christ, doth with Grief and Hatred of Sin, turn from it unto God, &c.

Upon the whole, Though I think I have justified the Doctrines I have maintained in my Books; yet I don't pretend to justify all the Passages contained in them; some of which are very *sarcastical* and *cutting*, and have cut me since a great many Times: And I now declare I am willing to join with any one in condemning whatsoever is contrary to the Gospel in those Performances.

Boston, October 5. 1748.

At the same Time that the Council wrote their Letter to the South Church, they were applied to, by the Church to which I belong, in the following Manner----

Reverend and Beloved,

"The two first Articles of your Letter relate to us only, and not to our Minister: To which we would reply, that our leaving the other Ministers and coming together into a Church-State, was not for such Disaffection as you seem to imagine, but for our better Edification, and also, that we, being professed Friends of the present Reformation, might have a Pulpit open to receive Mr. *Whitefield*, and others whom we look upon to be the zealous and faithful Ministers of Jesus Christ, who are so commonly shut out of other Pulpits."

To the Rev. Messrs. *Joseph Sewall* and *Thomas Prince*, Pastors of the South Church in Boston, to be communicated to said Church.

Thomas Fillebrown,
James Davenport, } Committee.
Nathaniel Procter.

In the Name, and at the Desire of the Church.

Not

Notwithstanding the South Church had received (inclosed in the Council's Letter) my *Defence with Respect to their Articles of Charge*; it seemed reasonable to expostulate with them for the great Liberty they had taken with my Name and Character: And, accordingly, not long after, I wrote and sent the following Letter.

My Fathers and Brethren,

The great Freedom you have lately taken with my Name and Character in representing me, by a Letter to my People, and to an Ecclesiastical Council, as a Minister *very dangerous* to the Souls of Men; whereby you did what lay in your Power, to stop my Mouth from preaching the *glorious Gospel of the blessed God*; will at least, excuse the Freedom I take in writing you this Letter.

As soon as I heard you were taking Counsel together against me, by your Committee; I went and told Jesus: I poured out my Complaint before him, I shewed before him my Trouble; and was enabled so entirely to put over my Cause into his Hands, that from *that Time*, though I was not thoughtless, I was no more distressed about the Event, than if I had only heard you were consulting together against some other Man, whom I knew nothing of.

However, though I stayed my self upon my God, and was kept in perfect Peace; it was my constant Cry at the Throne of Grace, that I might learn all those Lessons which I ought to learn from such an extraordinary Proceedure against me; and particularly that I might be brought so low, that whereinfoever I was blame-worthy, I might be willing to confess and give Glory to God. God heard this Prayer---and accordingly, when I answered for my self, I did not perceive the least Disposition to bide or cover, but owned I had been out of the Way; and that many Expressions in my Pamphlets were too *sarcastical and cutting*, and had cut me since a great many Times. Nay, I took a sweet Pleasure in making these Confessions; because by bearing Testimony against my self, I bore Testimony for the Lord Jesus Christ.

And from the same Principle, I trust, of magnifying Christ, whatever it costs me, I now declare, that if you will take the Pains to shew me the particular Passages in my Books, which you apprehend, bear too hard upon Ministers in general, or Boston Ministers in particular; wherein the Word of God appears against me, I will give you a written, or, if you please a printed Recantation.*

* And the same Offer I now make to the Publick— Henceforth let no Man trouble me: All Men must allow that I offer Christian Satisfaction: And after this it must be an Unchristian Thing to reproach me in a clandestine Way, as one that hath not done Justice to Ministers.

But this very Principle which makes me *with Delight*, condemn my self for every Word I have printed, which don't favour of a Gospel-Spirit, keeps me from condemning my self for my Doctrines, because I *verily believe* them to be the *Truths* of the Gospel.†

I say Doctrines; though they are all reducible to this one, viz. That there is *personal Confidence*, some Degree of *Perswasion* of the *Good-will of God*, in saving Faith: For a Man of Penetration may see in a Moment, that as this is *true* or *false*, all the rest are to be *justified* or *condemned*.

This Doctrine, this *glorious Doctrine*, this Doctrine which makes the Gospel appear *truly glorious*, I freely own is so dear to me, that I *count not my own Life dear to my self* in Comparison with it: 'Tis always dearer to me than my Heart's Blood, when I *live by the Faith of the Son of God*, who loved me, and gave himself for me.

And as it hath been *sealed with the Blood of Protestants* heretofore (as Mr. Boston informs us) so I doubt not but my God would strengthen me to *resist unto Blood*, rather than part with it.

It seems, *my Fathers and Brethren*, we now begin to come a little nearer together: After what I have confessed, and offered to confess, I can see nothing else *stand between us*, but the *Protestant Doctrine of justifying Faith*.----And is it not a Thousand Pities that this should part us?

But if you chuse that this should stand as a *Wall of Partition* between us: If you will continue *disunited*, and *separate* from me, because I cannot give up this Point; let me beg Leave to set before you some of those Things which are contained in such a Practice.

And here----'Tis as clear as the Meridian Sun, you will thereby *separate* from *all the Ministers* who were concerned in my Instalment, as well as from a *much greater Body of Ministers* in the Land besides, than you may imagine: The *Erskines* and their Associates, will share in this *virtual Excommunication* (who have run the Gauntlet for this Doctrine in Scotland, from their Youth up :) Nay, you will in some Sense, justify the Sentences that have been passed upon *Calvin*, and all the *blessed Reformers* by a certain Church, which you as well as I look upon to be the *Mother of Abominations*.

For my Part, I have no Thought of *any Separation* from you, though

† And I would now declare to the Publick (because of a Report to the contrary) that I have not altered my Doctrine one Hair's Breadth in all these Times of publick Controversy and Disputing: But as I set out right at first, so having obtained Help from God, I continue to this Day, witnessing both to small and great, in Season and out of Season, that unless they do by Faith, as well as by Argumentation, apply the Mercy of God in Christ to their own Souls in particular, there is no Salvation for them.

you should not *explain* justifying Faith, as I have done, but should mingle a *little Law* with the Gospel, as I think all must do who explain it any other Way; because I believe Men may talk *differently* upon this Point, and yet be earnestly engaged in *winning Souls to Jesus Christ*; and because I am fully satisfied the Spirit of Christ is a *Spirit of Union*.

Nay, though I have one Thing more against you, I dare not think of *separating* from you.---Permit me, *my Fathers and Brethren*, in this Place, to tell you what I think I am bound in Conscience to fault you for---And that is your *Backwardness* in promoting the present Reformation. Nay, let me leave this one Word with you to think upon, *viz.* That you cannot reasonably expect *much of the Presence* of Christ in your Assemblies, while Mr. *Whitefield* and other godly Ministers, who occasionally come to *Boston*, are industriously *kept out*.

But to return---- I can't but observe, that when you had finished your *Attack* upon my Doctrines by adducing various Passages from my Book; you are pleased to say, it is with *Sorrow* that you have *recited these Things*, &c.

I confess I was surprized to see so unexpected a Passage; but endeavoured to put on that *Charity which hopeth all Things*: However, I would now beg Leave to say, that if there was but *one* Member, who was not *sorry*, but *glad* so much could be brought against me, he was guilty of very great *Hypocrisy* and *Prevarication*. But though you were so sorry to bring these Things against me, yet *brought they must be*.---And why! because you were *greatly concerned* lest I should lead my People into *Opinions dangerous to their Souls*.

Upon this, I would ask, Whether I am the *only* Minister in *Boston* who leads People into *Opinions dangerous to their Souls*? You seem to be *more afraid* of Danger from me than from *any other Quarter*. This is certain, I am the *only* Minister whose Settlement you have thought fit *zealously to oppose*. Or, is this the Reason, that the Souls of *my People* are dearer to you than the Souls of *other People*? Another Question comes into my Mind, which I think ought not to be omitted, and it is this; Whether, upon Supposition, I had been about to settle in the Country, the Souls of those Country People would have been so dear to you, as to have put you upon choosing a *Committee* to draw up Articles to prevent it?

But to draw towards a Conclusion---As I am my self fully satisfied, that your Endeavour to *hinder* my Settlement, and indeed to keep me from preaching the *unsearchable Riches of Christ*, was not from God; so besides what hath been said, and more that might be said, I shall mention one or two Things which ought to have some Weight with you, to make you of the same Mind. The

The first is, *The unscriptural Method* in which you have been left to oppose me. What more *contrary* to the Gospel, than to endeavour to *silence* a Minister of Christ, as a *Church*, when not one *Member* of the Church, for the Space of two Years (for so long have I lived in Town) ever used any private and serious Endeavours to convince and reclaim him : Indeed one principal Member, hath sometimes disputed against my Divinity ; but then at the same Time he would own it was the Divinity of *Calvin*, and all the *Reformers from Popery* : Which was not very likely to convince me I was in a dangerous Error.

The other is, *The Unsuccessfulness* of your Enterprize. God who hath the Hearts of all in his Hands, not only sent Men to the Council, who must be allowed to be Men of *Integrity* and *Judgment*, but gave them a Spirit of Courage and Resolution to act according to their Judgment.

Every Minister and every Messenger saw their Way as *clear to act* as if you had not sent in that Letter to *binder* them from acting---Your Disappointment was not a *Chance that happened* : No ; he that *sits in the Heavens* would not suffer you to *bring that Device which you had devised against me to pass*---- This was the *Lord's Doing* ; and while I live, it will be *marvellous in mine Eyes*.

Surely my *Defence was of God*, who *saveth the Upright in Heart*.

And now wishing and praying that much of the Spirit of Christ, may be poured out, not only on the new-gathered Church, of which the *Holy Ghost hath made me Overseer*, but upon your Church also, both Ministers and People ; and desiring the Prayers of all who *love the Lord Jesus in Sincerity*, I subscribe my self your Son, Brother and Servant, for Jesus Sake,

Andrew Crosswell.

I have now, according to my Engagement, given an Account of the founding and settling the *new-gathered Congregational Church* in *Boston*, of the Opposition made by the *South Church*, my written Defence, and exhortatory Letter to that Church afterwards---- And here I cannot but stand still and consider the wonderful Works of God : That when Thousands have been wishing the Undertaking might come to *nothing* ; the *most high God* hath been pleased to *smile upon it*, and bless it ! And particularly, that the Opposition of the *South Church*, instead of doing us any *Harm*, hath done us a great deal of *Good* ; since all the worthy Ministers and Messengers, after mature Deliberation, judged we were upon a *Gospel-Foundation*, and that there was *no Weight* in their Objections to hinder the Settlement

ment. Surely, the Counsel of the Lord shall stand, and he will do all his Pleasure.

And now I am speaking of God's appearing for this Church, I believe I should sin against him, if I finished without taking thankful Notice of his late glorious *Appearing* in providing for us an House to worship him in. For my Part, I never yet once thought of it, and believe I never shall, without fresh Wonder and Amazement.

God knew the Place where we assembled was too strait, and the Difficulties that would attend our building an House ; and therefore, *be himself found an House for us.*† Thereby, as it were, *creating a new Thing*, the like of which, I believe, never was heard of in New-England. One End of which, I make no Doubt, was that he might *plead our Cause from Heaven*, with all those who take Notice of the *Works of the Lord, and the Operations of his Hands.*---And accordingly many serious Persons, who once were prejudiced, have been so influenced by this *Providential Argument*, that they have *blessed us in the Name of the Lord* : And others have been afraid to be against us, lest *baply they should be found to be Fighters against God.*

*Much of God's Glory did appear,
In bringing us his Suppliants there :
Lord, may it still appear to us !
And with thy Glory fill that House !*

Amen and Amen.

Andrew Crosswell.

Boston, April 12.

1749.

† The French Meeting-House in School-Street---That Society dissolving ; the Church and Congregation purchased it of the Proprietors.

A P P E N D I X.

THE General Assembly in Scotland, (May 1720) having condemned among other evangelical Doctrines, in the *Marrow of Modern Divinity*, that of *Assurance*, or *personal Confidence* in *justifying Faith*: At their next Session (May 1721) a Number of godly and learned Ministers drew up a *Representation*, and complained to them that the Interest of Religion was hurt thereby; and particularly, that in what they had said concerning Faith, they had condemned *that very Act of Faith, without which there can be no receiving and closing with Christ*; and also the very Doctrine of our first Reformers, whereby they cut the *Sinews of Popery*.

The Names of the Subscribers.

Masters

James Hog
Thomas Boston
John Bonar
John Williamson
James Kid
Gabriel Wilson
Ebenezer Erskine
Ralph Erskine
James Wardlaw
Henry Davidson
James Bathgate
William Hunter

Ministers of the Gospel at

Carnock,
Etterick,
Torpichen,
Innerask and Musfleburgh,
Queen's-Ferry,
Maxton,
Portmoak,
Dumfermling,
Galashiels,
Orwell,
Lilliesleaf.

Upon this, the Assembly by their Committee, put certain *Queries* to Mr. James Hog, &c. relating to the condemned Doctrines; that with Respect to the Doctrine of *justifying Faith*, with *their* Defence of it, I have thought fit to make publick in *New-England*; partly because many People, and some learned Men, will insist upon it that Messrs. Boston and Erskines, whose Works are among us, are against the Doctrine of *Assurance*, and *personal Confidence* in justifying Faith; but chiefly, because they have, with the other Divines, so clearly explained, and so strongly proved that Doctrine, that I am in great Hopes, that hereby

by the Prejudices of Men being removed, they will press after this particular and assuring Faith; while others who have it, will get it more abundantly, and thereby attain not only more Peace and Comfort, but more holiness in their Hearts, and in their Lives too.

The Query about Faith, which the Assembly by their Committee, put to those subscribing Ministers you have in the following Words.

QUERY VIII. *Is Knowledge, Belief and perswasion that Christ died for me, and that he is mine, and that whatever he did and suffered, he did and suffered for me, the direct Act of Faith, whereby a Sinner is united to Christ, interested in him, instated in God's Covenant of Grace? Or, Is that Knowledge a Perswasion included in the very Essence of that justifying Act of Faith?* The Ministers Answer.

Ans. The Query, 'tis evident, exceedingly narrows the Import and Design of the Representation in the Place referred to: * For there we assert nothing positively concerning the Passages relating to Faith, but remonstrate against condemning them, as what to us seemed to hurt the appropriating Act of Faith, and to fix a Blot upon the Reformation, Reformed Churches and Divines, who had generally taught concerning Faith, as in the condemned Passages; all which we might say, without determining whether the Perswasion spoke of in the Query, was the very direct and formal Act of justifying Faith, yea or no. But now, since the Query is put so close, and since the Matter in Question is no other than the old Protestant Doctrine on that Head, as we shall endeavour to make appear, the Reverend Commission, we humbly conceive, cannot take it amiss, we, in the First Place, enquire into the true Sense and Meaning of this Way of speaking of Faith, that we are now questioned about.

The Main of the condemn'd Passages, the Query refers to, runs not in the Order therein set down, but as follows; *Believe on the Lord Jesus Christ, and thou shalt be saved; that is, Be verily perswaded in your Heart that Christ Jesus is yours, and that you shall have Life and Salvation by him; That whatever Christ did for the Redemption of Mankind, he did it for you; being in Matter the same with what has been commonly taught in the Protestant Churches, and in Words of the Renown'd Mr. John Rogers of Dedham (a Man so noted for Orthodoxy, Holiness, and the Lord's countenancing of his Ministry, that no sound Protestants in Britain or Ireland, of what Denomination soever, would, in the Age wherein he lived, have taken upon them to condemn as erroneous) his Definition of Faith, which we have as follows; A particular PERSUASION of my Heart, That*

Christ Jesus is mine, and that I shall have Life and Salvation by his Means; That whatsoever Christ did for the Redemption of Mankind, he did it for me. † Where one may see, tho' the Difference in Words be almost none at all, yet it runs rather stronger with him, than in the Marrow.

In which Account of saving Faith, we have, *First*, The general Nature of it, viz. a *Real Perswasion*, agreeing to all Sorts of Faith whatsoever; for, 'tis certain, whatever one believes, he is verily perswaded of. More particularly, 'tis a Perswasion in the *Heart*, whereby it is distinguished from a general, dead, and naked Assent in the Head, which one gives to Things that no way affect him, because he reckons they do not concern him: But *with the Heart Man believes* here; *If thou believest with all thine Heart*, says the Scripture, ‡ For as a Man's believing in his Heart the dreadful Tidings of the Law, or its Curse, imports not only an Assent to them as *true*, but a Horror of them as *evil*; so here, the being perswaded in one's Heart of the glad Tidings of the Gospel, bears not only an Assent unto them as *true*, but a Relish of them as *good*.

Then we have the most special Nature of it, viz. An *Appropriating Perswasion*, or a Perswasion, with Application to a Person's self, that Christ is his, &c. The Particulars whereof are, *First*, That Christ is yours; the Ground of which Perswasion is the Offer and Grant of Christ as a Saviour in the Word, to be believed in, for Salvation, by all to whom the Gospel is made known: By which Offer, and setting forth of Christ as a Saviour, tho' before we believe, we wanting Union with him; have no actual or saving Interest in him; yet he is in some Sense ours, namely, so as it is lawful and warrantable for us, not for fallen Angels, to take Possession of him, and his Salvation, by Faith; without which, our common Interest in him as a Saviour, by virtue of the Offer and Grant in the Word, will avail us nothing. But tho' the Call and Offer of the Gospel, being really particular, every one, both in Point of Duty, and in Point of Interest, ought to appropriate, apply, or make his own the Thing offered by believing, they having good and sufficient Ground and Warrant in the Word so to do; yet is it either neglected and despised, or the Truth and Sincerity of it suspected and called in question, until the Holy Spirit, by setting home the Word of the Gospel, with such a Measure of Evidence and Power as is effectual, satisfies the convinced Sinner, that, with Application to himself in particular, *it is a faithful Saying, worthy of all*

† *Doctrine of Faith*, P. 23. ‡ *Acts* 8. 37. *Rom.* 10. 10.

Acceptation, That Jesus Christ came to save Sinners; and enables him to believe it. Thus the Perswasion of Faith is begot, which is always proportioned to the Measure of Evidence and Power from above, that sovereign Grace is pleased to put forth for working of it.

The next Branch of the Perswasion is, *That you shall have Life and Salvation by him*, namely, the Life of Holiness, as well as of Happiness; Salvation from Sin, as well as from Wrath, not in Heaven only, but begun, carried on here, and completed hereafter: The true Notion of Life and Salvation, according to the Scriptures, and as Protestant Divines are wont to explain it. Wherefore this Perswasion of Faith is inconsistent with an unwillingness to part with Sin, a Bent or Purpose of Heart to continue in it. There can be little Question (we apprehend) whether this Branch of the Perswasion belongs to the Nature of justifying Faith: For Salvation being above all Things in a sensible Sinner's Eye, he can never believe any Thing to his Satisfaction, without he sees Ground to believe comfortably concerning it: Few therefore will, we conceive, differ from Dr. Collins's laying it down as a Conclusion on this very Head, namely, *That a Christian cannot have true, saving, justifying Faith, unless he doth* (I, says he, *do not say, unless he think he doth, or unless he saith he doth, but unless he doth*) *believe, and is perswaded that God will pardon his Sins.* * Further, This being a believing on the Son for Life and Salvation, is the same with receiving of him (as this last is explained by the Holy Spirit himself, *John i. 12.*) and likewise evidently bears the Soul's resting on Christ for Salvation: For 'tis not possible to conceive a Soul resting on Christ for Salvation, without a Perswasion that it shall have Life and Salvation by him; namely, a Perswasion of the same Measure and Degree, as resting is.

The Third Branch of the Perswasion, *That whatsoever Christ did for the Redemption of Mankind, he did it for you*, being much the same, in other Words, with these of the Apostle, *Who loved me, and gave himself for me*; and coming in the last Place, we think none will question, but whosoever believes in the Manner before explained, may, and ought to believe this in the like Measure, and in the same Order: And, 'tis certain, all who receive and rest on Christ for Salvation, believe it, if not explicitly, yet virtually and really.

Now, as this Account of justifying Faith runs in Terms much less strong, than these of many eminent Protestant Divines, who used to define it by a Perswasion of God's Love; of his special Mercy to one's self; of the Remission of his Sins, &c. so 'tis the

same for Substance and Matter, tho' the Words be not the same, with that of our *Shorter Catechism*, viz. *A receiving and resting upon Christ alone for Salvation, as he is offered to us in the Gospel*: Where it is evident, the Offer of Christ to us, tho' mentioned in the last Place, is to be believed first: For till the Soul be perswaded, That Christ crucified is in the Gospel set forth, offered, and exhibited to it, as if expressed by Name, there can be no believing on him: And when the Offer is brought home to a Person by the Holy Ghost, there will be a Measure of Perswasion that Christ is his, as above explained: And that *receiving*, or *believing in*, and *resting on him for Salvation*, cannot be without some Measure of Perswasion, that one shall have Life and Salvation by him, was said already. But more directly to the Query,

We answer, 1mo, Since our Reformers and their Successors, such as Luther, Calvin, Melancton, Beza, Bullinger, Bucer, Knox, Craig, Melvil, Bruce, Davidson, Forbes, &c. Men eminently endowed with the Spirit of Truth, and who fetch their Notions of it immediately from the Fountain of the holy Scripture; The most eminent Doctors and Professors of Theology, that have been in the Protestant Churches, such as, Ursinus, Zanchius, Junius, Piscator, Rollock, Danaus, Wendelinus, Chamierus, Sharpius, Bodius, Pareus, Altingius, Triglandii (Gisbertus et Jacobus) Arnoldus, Maresius, the four Professors of Leyden, viz. Wallaeus, Rivetus, Polyander, Thyssius; Wollebius, Heidegerus, Essenius, Turrentinus, &c. with many eminent British Divines, such as, Perkins, Pemble, Willet, Gouge, Roberts, Burges, Owen, &c. The Churches themselves of Helvetia, the Palatinate, France, Holland, England, Ireland, Scotland, in their Standards of Doctrine; all the Lutheran Churches, who in Point of Orthodoxy on the Head of Justification and Faith, are second to none; The renowned Synod of Dort, made up of eminent Divines, called and commissioned from Seven reformed States and Kingdoms, besides these of the several Provinces of the Netherlands. Since these, we say, all of them stand for that *Special Fiducia*, Confidence, or appropriating Perswasion of Faith spoke of in the condemned Passages of the Marrow, upon which this Query is raised; the Synod of Dort, besides the Minds of the several Delegates on this Head, in their several Suffrages anent the *five Articles*, declaring themselves plainly both in their final Decisions concerning the said Articles, and in their solemn and ample Approbation of the *Palatine Catechism*, as agreeable to the Word of God in all Things, and as containing nothing that ought to be either altered or amended: Which Catechism being full and plain, as to this Perswasion of Faith, has been commented upon by many great Divines, received by most
of

of all the reform'd Churches, as a most excellent Compend of the Orthodox Christian Doctrine; and particularly by the Church of Scotland, as the Reverend Mr. Robert Wadrow lately told his present Majesty King George, in the Dedication of his History: And since we, with this whole Church and Nation are, by virtue of the awful Tie of the Oath of God in our *National Covenant*, bound ever to abhor and detest the *Popish general and doubtful Faith, with all the erroneous Decrees of Trent*; among which (in Opposition to the special *Fiducia* of Faith therein condemned) this is established; being by Protestants, so called, mainly for their denying and opposing the Confidence and Perswasion of Faith, with Application to one's self, now in Question; by which Renunciation our Fore-fathers (no doubt) pointed at, and asserted to be held and professed as God's undoubted Truth and Verity, that particular and confident, or assured Faith, then commonly known and maintained in this Church, as standing plain and express in her Standards; to the Profession and Defence of which, they in the same Covenant promising and swearing by the Great Name of the Lord our God, bound themselves and us: And since the same Perswasion of Faith, however the Way of speaking on that Head is come to be somewhat altered, was never by any Judicatory of a reformed Church, until now, denied or condemned. Considering all these Things, we say, and of what dangerous Consequence such a judicial Alteration may be, we cannot, we dare not consent unto the Condemnation of that Point of Doctrine: For we cannot think of charging Error and Delusion in a Matter of such Importance, upon so many Protestant Divines, eminent for Holiness and Learning, upon the Protestant Churches; and upon our own Fore-fathers, so *signally owned of the Lord*: And also on the Standards of Protestant Doctrine in this Church, for nigh an Hundred Years after her *Reformation*: Else, if we should thus speak, we are perswaded we would offend against the Generation of his Children. Nor can it ever enter into our Minds, that the *famous Assembly of Westminster* had it so much as once in their Thought, to depart in this Point from the Doctrine of their own, and of this Church, which they were all of them by the strongest Ties bound to maintain: Or to go off from the Synod of *Dort*, which had but so lately before them settled the Protestant Principles as to Doctrine; and by so doing, yeild up to *Socinians, Arminians, and Papists*, what all of them have a Mortal Aversion to, namely the *special Fiducia*, or *appropriating Perswasion* of Faith, which Protestant Divines before and since that Time contended for, to their utmost, as being not only a precious Truth, but a Point of vast Consequence to Religion. And we

we are sure, the Assemblies of this Church understood, and received their *Confession and Catechisms*, *Larger and Shorter*, as intirely consistent with our *Confessions and Catechisms*, before that Time, as we have already made evident in our *Representation*, from the Acts of Assembly, receiving and approving the *Westminster Confession and Catechisms*.

Answer 2do, It is to be considered, That most of the Words the Holy Ghost makes Use of in the Old and New Testament, for expressing the Nature of Faith and Believing do import the Confidence or Perswasion in Question: And that *Confidence and Trust* in the Old Testament, are expounded by Faith and Believing, in the New; and the same Things attributed to the latter, as were wont to be attributed to the former: That *Diffidence and Doubting* are in their Nature, Acts and Effects, contrary to Faith: That, Peace and Joy are the native Effects of Believing: That the Promises of the Gospel, and Christ in his Priestly Office therein held forth, are the proper Object of justifying Faith: That, *Faithfulness* in God, and Faith in the Believer, being Relatives, and the former, the Ground of the latter, our Faith should answer to his *Faithfulness*, by trusting his good *Word of Promise* for the sake of it: That, 'tis certain, a Believer in the Exercise of justifying Faith, does believe something with reference to his own Salvation, upon the Ground of God's *Faithfulness* in the Promise, that no other Person whatsoever, does, or can believe; which if it be not to this Purpose, That now Christ is and will be a Saviour to him, that he shall have *Life and Salvation* by him, we are utterly at a Loss to conceive what it can be: That, Perswasion, Confidence, and Assuredness, are so much attributed to Faith in the Scripture, and the Saints in Scripture ordinarily express themselves in their Addresses to God, in Words of Appropriation: And finally, That according to our *larger Catechism*, Faith justifies a Sinner in the Sight of God, as an Instrument, receiving and applying Christ, and his Righteousness held forth in the Promise of the Gospel, and resteth thereupon for Pardon of Sin, and for the accepting and accounting one's Person righteous before God for Salvation; the which, how Faith can do without some Measure of the Confidence, or Appropriating Perswasion we are now upon, seems extreme hard to conceive. Upon these Considerations, and others, too long to be here inserted, we cannot but think, that Confidence, or Trust in Jesus Christ, as our Saviour, and the free Grace and Mercy of God in him as crucified, offered to us in the Gospel for Salvation (including Justification, Sanctification, and future Glory) upon the Ground and Security of the divine *Faithfulness*, plighted in the Gospel Promise; and upon the Warrant of the divine Call and

Command to believe in the Name of the Son of God : Or, which is the same, in other Words, A Perswasion of *Life and Salvation*, from the *free Love and Mercy* of God, in and through Jesus Christ; a crucified Saviour offered to us, upon the Security and Warrant aforesaid, is the very *direct, uniting, justifying and appropriating Act of Faith*, whereby the convinced Sinner becomes possessor of Christ, and his saving Benefits, instated in God's *Covenant and Family*: Taking this always along, as supposed, That all is set home and wrought by the Holy Spirit, who brings Christ, his Righteousness, Salvation, and whole Fulness, nigh to us in the *Promise and Offer* of the Gospel; clearing at the same Time our Right and Warrant to *intermeddle* with all, without Fear of *vitious Intromission*, Encouraging and Enabling to a Measure of confident Application, and taking home of all to ourselves *freely*, without Money, and without Price.

This *Confidence, Perswasion*, or whatever other Name it may be called by, we take to be the very same with what our *Confession and Catechisms* call *Accepting, Receiving, and Resting* on Christ offered in the Gospel for Salvation; and with what Polemick and practical Divines call *Fiducia Specialis Misericordiae, fiducial Application, fiducial Apprehension, fiducial Adherence, Recumbence, Affiance, fiducial Acquiescence, appropriating Perswasion, &c.* All which, if duly explained, would issue in a Measure of this Confidence or Perswasion we have been speaking of. However, we are fully satisfied, this is what our Fathers, and the Body of Protestant Divines, speaking with the Scriptures, called the *Assurance of Faith*. That once burning and shining Light of this Church, Mr. *John Davidson*, tho' in his *Catechism* he defines Faith by a *heartly Assurance*, that our Sins are *freely forgiven* us in Christ; Or, A sure Perswasion of the Heart, that Christ by his Death and Resurrection hath taken away our Sins, and clothing us with his own *Perfect Righteousness*, has thoroughly restored us to the Favour of God; which he reckoned all one with a *heartly Receiving of Christ* offered in the Gospel for the Remission of Sins: Yet, in a former Part of the same *Catechism*, he gives us to understand what Sort of Assurance and Perswasion it was he meant, as follows; And certain it is, says he, that both the *Inlightning of the Mind to acknowledge the Truth of the Promise of Salvation to us, in Christ; and the sealing up of the Certainty thereof in our Hearts and Minds, (of the whilk Two Parts, as it were, Faith consists)* are the Works and Effects of the Spirit of God. In like Manner, in our first *Confession of Faith*, * 'tis called, *An assured Faith in the Promise of God, revealed to us in his Word; by*

* Art. 3. 12.

which Faith we apprehend Christ Jesus, with the Graces and Benefits promised in him. ---- This Faith, and the Assurance of the same, proceeds not from Flesh and Blood. And in our first Catechism, Faith is defined by a sure Perswasion and stedfast Knowledge of God's tender Love towards us, according as he has plainly uttered in his Gospel, that he will be a Father and Saviour to us, through the Means of Jesus Christ. And again, Faith which God's Spirit worketh in our Hearts, assuring of God's Promises made to us in his holy Gospel. In the *Summula Catechismi*, or *Rudimenta Pietatis*, to the *Quest. Quid est fides?* The Answer is, *Cum mihi persuadeo Deum me omnesque sanctos amare, nobisque Christum cum omnibus suis bonis gratis donare;* and in the Margin, *Nam in fide duplex persuasio, 1. De amore Dei erga nos. 2. De Dei beneficiis quæ ex amore fluunt, Christo nimirum, cum omnibus suis bonis, &c.* And to that Question, *Quomodo fide percipimus, & nobis applicamus corpus Christi crucifixi?* The Answer is, *Dum nobis persuademus Christi mortem & crucifixionem non minus ad nos pertinere quam si ipsi nos pro peccatis nostris crucifixi essemus. Persuasio autem hæc est veræ fidei.* From all which it is evident, they held, That a belief of the Promises of the Gospel, with Application to one's self, or a Confidence in a crucified Saviour, for a Man's own Salvation, is the very essence of justifying Faith; Or, that we become actually possessed of Christ, Remission of Sins, &c. in and by the Act of Believing, or Confidence in him, as above explain'd. And this with them was the Assurance of Faith, which widely differs from the *Antinomian* Sense of the Assurance or Perswasion of Faith, which is, That Christ, and Pardon of Sin, are ours, no less before Believing than after; a Sense which we heartily disclaim.

Whether these Words in the Query, viz. *Or, Is that Knowledge and Perswasion included in the very Essence of that justifying Act of Faith?* be exegetick of the former Part of it, or a new Branch of the Query; We answer, That we have already explained the Perswasion of Faith by us held, and do think, That in the Language of Faith, tho' not in the Language of Philosophy, Knowledge and Perswasion, relating to the same Object, go Hand in Hand in the same Measure and Degree.

It is evident, That the Confidence or Perswasion of Faith, for which we plead, includes, or necessarily and infallibly infers Consent and Resting, together with all the blessed Fruits and Effects of Faith, in Proportion to the Measure of it. And that we have mentioned Consent, we cannot but be the more confirmed in this Matter, when we consider, That such a noted Person as Mr. Baxter, tho' he had made the Marriage Consent to Christ, as King and Lord, the formal Act of justifying Faith, as being an Epitome of all Gospel-obedience, including

cluding and binding to all the Duties of the married State, and so giving Right to all the Privileges; and had thereby, as well as by his other dangerous Notions about Justification, and other Points connected therewith, scattered through his Works, corrupted the Fountain, and endangered the Faith of many; yet, after all, came to be of another Mind, and had the Humility to tell the World so much: For Mr. Cross informs us, * That Mr. Baxter, in his little Book against Doctor Crisp's Errors, says, *I formerly believed the formal Nature of Faith to lie in Consent; but now I Recant it: I believe (says he) it lies in Trust; this makes the Right to lie in the Object; for it is, I depend on Christ as the Matter or Merit of my Pardon, my Life, my Crown, my Glory.* † There are two Things further, concerning this Perswasion of Faith, that would be adverted to: ONE is, That it is not *Axiomatical*, but *Real*, that is, the Sinner has not always, at his first Closing with Christ, nor afterwards, such a Clear, Steady, and Full Perswasion that Christ is his, That his Sins are forgiven, and he eventually shall be saved; as that he dare profess the same to others, or even positively assert it within himself: Yet, upon the first saving Manifestation of Christ to him, such a Perswasion and humble Confidence is begotten, as is real and relieving, and particular as to himself, and his own Salvation, and which works a proportionable Hope as to the Issue; tho' through the humbling Impressions he has of himself, and his own Guilt at the Time, the Awe of God's Majesty, Justice and Holiness on his Spirit, and his indistinct Knowledge of the Doctrine of the Gospel, with the Grounds and Warrants of believing therein contained, he fears to express it directly and particularly of himself. The OTHER is, That, whatever is said of the Habit, Actings, Strength, Weakness, and Intermittings of the Exercise of saving Faith, the same is to be said of this Perswasion in all Points. From all which, 'tis evident, the Doubts, Fears, and Darkness, so frequently to be found in true Believers, can very well consist with this Perswasion in the same Subject: For, tho' these may be, and often are in the Believer, yet they are not of his Faith, which in its Nature and Exercise is as opposite to them, as Light is to Darkness, the Flesh to the Spirit; which tho' they be in the same Subject, yet are contrary the one to the other, Gal. v. 17. And therefore Faith wrestles against them, tho' with various Success, it

* Sermon on Rom. 4. 2. P. 148.

† Since the most learned and Eagle-eyed Mr. Baxter, after all his Opposition to a particular and assuring Faith, was obliged to recant; may we not hope, that at least, some learned Men in New-England, who have erred with him, will also recant with him, owning, that by Faith, they themselves depend on Christ, as the Matter and Merit of their Pardon, their Life, their Crown, and their Glory!

being

being sometimes so far overcome and brought under, by the main Force, and much superior Strength of prevailing Unbelief, that it cannot be discerned more than the Fire is, when covered with Ashes, or the Sun, when wrapt up in thick Clouds. The Confidence and Perswasion of Faith, being in many, at first especially, but as the Grain of Mustardseed cast into the Ground, or like a Spark amidst the troubled Sea of all Manner of Corruption and Lusts, where the rowling Waves of unbelieving Doubts and Fears, hellish Temptations and Suggestions, and the like, Moving on the Face of that Depth, are every now and then going over it; and, were there not a Divine Hand and Care ingaged for its Preservation, would effectually extinguish and bury it: What Wonder that in such a Case it many Times cannot be discerned? Yet will it still hold, so much of the Exercise of *justifying* Faith, so much Perswasion. Yea, not only may a Believer have this Perswasion, and not know of it for the Time (as say *Collins, Roberts, Amesius*, and others, who distinguish the *Perswasion* from the *Sense* of it) but he, being under the Power of Temptation and Confusion of Mind, may resolutely deny he has any such Perswasion or Confidence; while it is evident to others at the same Time, by its Effects, that he really has it: For which, one may, among others, see the holy and learned *Haliburton*, in his *Inquiry into the Nature of God's Act of Justification*. And if one would see the consistence of Faith's Perswasion with doubting, well discoursed and illustrated, he may consult *Downham's Christian Warfare*. † But we

Answer 3dly, There's a full Perswasion and Assurance, by Reflection, spiritual Argumentation, or inward Sensation, which we are far from holding to be of the Essence of Faith; but this Last, being mediate, and collected by Inference, as we gather the Cause from such Signs and Effects as give Evidence of it, is very different from that Confidence or Perswasion, by Divines called the Assurance of Faith. Sanctification, says *Rutherford*, does not evidence Justification, as Faith doth evidence it, with such a Sort of Clearness, as Light evidenceth Colours, tho' it be no Sign, or evident Mark of them; but as Smoke evidenceth Fire, and as the Morning Star, in the East, evidenceth the Sun will shortly rise; or as the Streams prove there is a Head-spring whence they issue; tho' none of these make what they evidence visible to the Eye: So doth Sanctification give Evidence of Justification, only as Marks, Signs, Effects, give Evidence of the Cause. He calls it a Light of Arguing, and of heavenly Logick, by which we know, That we know God by the Light of Faith, be-

cause we keep his Commandments. In effect, says he, we know rather the Person must be justified, in whom these gracious Evidences are, by Hearsay, Report or Consequence, than that we know, or see Justification or Faith itself in abstracto: But the Light of Faith, the Testimony of the Spirit by the Operation of Free Grace, will cause us, as it were, with our Eyes see Justification and Faith, not by Report, but as we see the Sun-Light. Again, he says, we never had a Question with Antinomians touching the first Assurance of Justification, such as is proper to the Light of Faith. He (Cornwal) might have spared all his Arguments, to prove that we are first Assured of our Justification by Faith, not by good Works; for we grant the Arguments, of one Sort of Assurance, which is proper to Faith; and they prove nothing against another Sort of Assurance, by Signs and Effects, which is also divine. * Further, as to the Difference between these two Kinds of Assurance; the Assurance of Faith has its Object and Foundation without the Man, but that of Sense has them within him: The Assurance of Faith looks to Christ, the Promise and Covenant of God, and says, This is all my Salvation, God has spoken in his Holiness, I will rejoyce: But the Assurance of Sense looks inward at the Works of God, such as the Person's own Graces, Attainments, Experiences, and the like: The Assurance of Faith giving an Evidence to Things not seen, can claim an Interest in, and plead a saving Relation to a hiding, withdrawing God; Zion said, My Lord hath forgotten me; and the Spouse, I opened to my Beloved; but my Beloved had withdrawn himself, and was gone: So he may be a forgetting and withdrawing God to my Feeling; and yet to my Faith, my God, and my Lord, still, says holy Rutherford; even as the Wife may believe the angry and forsaking Husband, is still her Husband. But, on the other Hand, the Assurance of Sense is the Evidence of Things seen and felt. The one says, I take him for mine; the other says, I feel he is mine: The one says with the Church, My God (though he cover himself with a Cloud, that my Prayer cannot pass through, yet) will hear me: The other, My God has heard me: The one says, He will bring me forth to the Light, and I shall behold his Righteousness: The other, He has brought me forth to the Light, and I do behold his Righteousness: The one says, Though he should kill me, yet will I trust in him; the other, He smiles and shines on me, therefore will I love him and trust in him.

Upon the Whole, we humbly conceive, Were the Nature and Grounds of Faith's Perswasion more narrowly and impartially, under the Guidance of the Spirit of Truth, search'd into, and laid open;

* Christ dying, Pag. 108, 109, 110.

it would, instead of discouraging weak Christians, exceedingly tend to the Strengthening and Increase of Faith; and consequently have a mighty Influence on spiritual Comfort, and true Gospel-Holiness, which will always be found to bear Proportion to Faith, as Effects do to the Efficacy and Influence of their Causes.

The before-mentioned Divines in Scotland, saw fit to bring their Authorities on every Query, proposed to them by the Assembly. The Authorities adduced by them on the *Eighth Query* are these that follow---(Some few I have thought fit to abridge)

Bruce, (Robert) Way to true Peace and Rest. Quarto, Lond. 1617.

The *Papist* dareth not to apply the Promise of Mercy to his own Soul: He accounteth it Presumption to say, *I am an Elect, I am saved and justified*---- They, (viz. *Papists*) miserable Men, content themselves with this general Faith, which is no other Thing than an *historical Faith*, which groundeth only on the Truth of God, whereby I know that the Promises of God are true: But the *Papists* dare not come and say, they are true in me---Why? because they have not felt it, and their Hearts are not opened---But our justifying Faith, as I told you, consecrateth the whole Soul unto the Obedience of God in Christ; so that it resteth not only upon the Truth of God, nor resteth it only on the Power of God (though these be two chief Pillars of our Faith also) but especially and chiefly it resteth upon the Mercy of God in Christ: It resteth also upon the Truth and Power of God, but especially upon the Promise of Mercy and Grace in Christ. The Soul of the *Papists* being destitute of the feeling and Taste of Mercy, dare not enter into this particular Application of Mercy, and so he cannot be justified.

Knox's Admonition to the Professors in England, Pag. 76. Edit. Edinb. 4to.

Wilt thou have a Trial, whether the Root of Faith, remaineth with thee, or not? (I speak to such as are weak, and not to proud Contemners of God)---4.---Believest thou that Christ is able to deliver thy Soul, and that he will do the same, according to his Promise?

Lutherus in Genesin. Chap. 48, Ver. 1. and throughout his Writings.

Melanchtonis Oper. Part 1, and 2.

Calvini Instit. Lib. 3. §. 7.

Beza. Catech. Pag. 33, 34. Quest. Quidnam autem fidem vocas? That is, but what is that you call Faith? Answ. We call that Faith, whereby the Children of Light are distinguished from the Children of Darknes: Not simply that Knowledge, which is common to the Devils

Devils themselves, whereby one may acknowledge, that whatever Things are contained in the Writings of the Prophets and Apostles are true; but besides that, we call it a firm Assent, accompanying that Knowledge, whereby a Person peculiarly applies to himself, the Promise of eternal Life in Christ, even as confidently, as if he were already fully possessor of it.

Again, *Confessio fidei*, Chap. 4. Art. 5. *Fides autem, de qua loquimur, &c.* That is, But the Faith whereof we speak, is not that Faith, whereby we only believe God to be God, and his Word to be true (for the Devils themselves have this Faith, and therefore tremble the more) But we call Faith, a certain Kind of Knowledge, which the Holy Ghost, by his only Grace and Goodness, more and more imprints in the Hearts of the Elect, by which every one of them is assured in his Heart of his own Election, and applies to himself the Promise of Salvation in Christ. Faith, I say, not only believes that Jesus Christ died and rose again for Sinners, but it also embraces Jesus Christ, in whom alone he trusts, who truly believes, and is so certain of his Salvation, that, as far as is possible, he doubts nothing of it, &c.

Janus in *Epistolam Judæ*, Ver. 3. Zanchius, Tom. 4. Lib. 1. Chap. 13. Tom. 7. Par. 1. Col. 227. Tom. 8. Loc. 7. Pag. 713.

Wendelinus. *Christ. Theol.* Lib. 1. Chap. 24. Thes. 15.

Paræus in Rom. iii. 22.

Est hæc fides firmus Assensus Doctrinæ Christi, &c. That is, this Faith is a firm Assent to the Doctrine of Christ, certainly known, with a Confidence of the gracious Forgiveness of Sins, and of Salvation for Christ's Sake.

Rom. 10. 9. The Apostle prescribes an effectual Method of teaching to all Preachers of the Gospel, and teacheth every one of us, to apply the Promise of Salvation to himself, by Faith and Confession. And he expressly and publicly confirms that which our Sophisters impudently deny, viz. That every Believer, hath **AS MUCH FULL AND CERTAIN ASSURANCE** of his Salvation, as he certainly confesses with his Mouth, and as he believes in his Heart, that the Lord Jesus was raised from the Dead.

Piscator in 1 Epist. Pet. 1, 2. Colof. 2. 5, 6. 1 Cor. 13. 2.

Danæi Isagoge. Par. 4. Lib. 4. Ch. 8.

Alting. Loc. Com. Par. 1. Pag. 110, 111. Par. 2, Pag. 319. Theol. Prob. Loc. 16. Pag. 710.

Essenii. System. Theol. Disput. 2. Pag. 15 and 314.

Leonardi Riffenii, Summa Theol. Loc. 13. §. 28. *Quæritur, an Fides*
ducia

ducia sit Forma Fidei, an vero ejus Effectus ? That is, It is a Question, If Assurance be the Form or Essence of Faith, or, if it be the Effect of it? *Ans.* Assurance is taken, 1. For a fiducial *Assent*, or Perswasion of the Truth and Goodness of the Gospel-Promises, and of the Power, Willingness and Faithfulness of God the Promiser. 2. For that Act of fleeing unto, and receiving of Christ, whereby a Believer knowing the Truth and Goodness of the Promises, flees to Christ, receives and embraces him, and rests upon his Merits alone. 3. It is taken for that Confidence or Acquiescence, and Peace of the Mind, which arises from the Souls having fled to Christ, and received him. In the *first* and *second* Sense, *Assurance* is of the *Essence* of *Faith*, and by Divines it is fitly called the *Form* thereof; but in the *third* and *last* Sense, it is by others well named, not the *Form*, but the *Effect* of Faith; because it doth arise from Faith, but doth not constitute it.—Hence our Controversy with the *Papists*, viz. If to the constituting of Faith, there is also required Assurance, or a firm Perswasion of the Mind, that the Promises of the Gospel, in Christ, do particularly belong to us? The *Papists* deny Assurance to belong to Faith, because, as they say, Faith only imports an *Assent* to a Thing unknown; we maintain, that the *proper* and *specifick* Object of Faith, is the **SPECIAL PROMISE OF GOD'S MERCY IN CHRIST.**

Wollebii's Abridg. of Christ. Divin. Lib. 1. Cap. 29. The Effects of special Vocation are immediate, or mediate: The immediate is saving Faith, which is the Gift of Vocation, whereby he that is elected, applieth to himself the free Promises of Christ in the Gospel, and resteth in them. *Rule 7.*

The *Form* of Faith, for our better Understanding is divided into three Parts, *Knowledge*, *Assent* and *Confidence*. *Knowledge* is the Understanding of Things necessary to Salvation; *Assent* is by which we firmly believe those Things to be *true*, which are delivered in God's Word; *Confidence* is that whereby every faithful Man applies the Promises of the Word TO HIMSELF. *Rule 8.* There is *Knowledge* and *Assent*, both in *saving*, and in *historical Faith*; but *Confidence* is only in *saving Faith*. *Confidence* is called by the Apostle *pepoitbesis*, Perswasion; and *plerophoria*, much Assurance, *Ephes. 3. 12.* 1 *Thess.*

1. 5.

Franciscus

* It may be proper on this Occasion to inform the Publick, that *Wollebius* is taught at *Harvard-Colledge*; and that this Divinity of his, which Mr. *Williams* and other Ministers have printed and preached, and warned so much against, is what was instilled into them by their Tutors as *sound Divinity* while they lived at *Cambridge*.

Franciscus Turretinus Instit. Theol. Vol. 2. Loc. 15. Quest. 10. 12.
Nicolaus Arnoldus, Relig. Socin. Refut. Pag. 580.
Boyd of Troebriegg in Eph. Pag. 371, 373, 514.
Johannes Scharpius, Curs. Theol. Pag. 442, 443, 488.
Chamierus, Contract. Tom. 2. Lib. 13. Cap. 1. §. 4—6.
Chamierus, Corp. Theolog. Lib. 5. Cap. 24. *Hactenus de Intellectu, nunc de Voluntate, &c.* That is, Hitherto we have spoken of Faith, as it is in the *Understanding*; let us now speak of it as it is in the *Will*, in which Protestants maintain Faith to have also its Seat — *Bellarmino* Stubbornly denies Faith to have any place in the Will, nor is he alone in that Opinion.

The Occasion of the Controversy is, because Protestants acknowledge no Faith to be true and saving without *Assurance*, or Confidence, since we so give Credit to God, as at the same Time, we also trust in his Mercy, and expect Salvation from it — But the Papists, because they would have every Believer to be uncertain of his Salvation, and therefore should not trust in the Mercy of God; and because they cannot deny that *Assurance* or *Confidence* belongs to the Will, therefore they have set Faith aside from having any place in the Will —

Rivetus, in Psal. 16. 8. — We learn what is the Nature of true Faith, which so applies the general Promises to every Believer, that he being certainly perswaded of the good Will of God to himself, should not doubt of the divine Protection in any Temptation. *Idem* in Psal. xxiii. 1.

There we were all taught, that by saving Faith a Person applies to himself the free Promises of Christ in the Gospel; and that one part of Faith is that *Confidence* (which *Wolfebius* explains by *Perswasion* and *Assurance*) whereby every faithful Man applies the Promises of the Word to himself. — I charitably believe those Ministers forgot, that this was their *Colledge Divinity*; or else they would never have charged me with preaching a new Doctrine of justifying Faith: And that now they come to see that they themselves preach a new Doctrine of Faith, while I adhere to the Divinity we all learn'd at *Cambridge*, they will never once bring this Accusation against me for the future. I don't insist upon a Confession: though I can safely say, that had I misrepresented them so much as they have me, they should have a Confession from me as soon as it could be printed. And as for those who still think this Doctrine to be *Antinomianism* which they learned in their younger Years, and dangerous to the Souls of men; may I not expect that they will comparatively let me alone, spending the greatest part of their Zeal against the publick teaching of it at *Cambridge*, and using their utmost Endeavours, especially if they are *Overseers*, to get it expelled the Colledge. I believe I may venture to say, that all rational and unprejudic'd Persons, will expect either that they lay down their old Zeal, or else take up this new Zeal along with it. However, if any Ministers shall think it safest and best, not to bear Testimony against the young Scholars learning any more what I call *blessed Divinity*; but only to be zealous against my preaching it; I leave it to themselves, and to all Men of Sense and Conscience to think as highly of such Zeal as ever they can.

The Lord is my Shepherd, &c. and we have here an example of true Faith in God, which not only believes in general these Things to be true, which God has revealed, or that God is powerful and good, and as a Shepherd, can and will cherish his Sheep; but a Faith, which applies to every Believer, the Promise of divine Grace and Care, by the possessive Pronoun *MY*. The Lord, saith he, is *my* Shepherd. So the Apostle, Christ loved me, and gave himself for *me*. From this special Application of God's Benefits to our selves, ariseth Boldness, and Access with Confidence. But it cannot arise from that general and historical Assent, which is all that the Papists allow to Faith.

Disput. de fide Justificante, §. 2, 3. *Fides Justificans, non Solum est in Intellectua*, &c. That is, Justifying Faith, is not only in the Understanding, but also in the Will, because it is a complex Thing (*ens aggregatum*) and includes in it, a Confidence, or Assurance of the Good Will of God towards us, through Christ; and yet we acknowledge an Assent in the Understanding, must go before this Confidence; and therefore when we say the Mercy of God in Christ is the special Object of Faith, we do not exclude its common Object: For although Faith which justifies, gives Assent to every Word of God, yet Faith as it justifies, embraces the special Mercy of God; yea it makes that Mercy special, by applying it to itself.

Heideggerus, Medull. Theol. Lib. 2. Loc. 21. §. 48.

Wallæi opera, Tom 1. de fide, Pag. 414, 415.

Polani Syntag. Lib. 9. Cap. 6. Pag. 581.

Perkins's Sermon on the Mount, Matth. 7. 21. Pag. 515. Quarto.

Armilla Aurea. Fol. 112.

Gomarus, Citante Hornbekio, Instit. Theol. Pag. 377.

Professores Leydenes, Synop. pur. Theol. Disput. 31. Thes. 6.

Rollocus in Romanos. Cap. 8. De fide. Pag. 146—166.

Dei Vocatione. Cap. 31. Pag. 244, 250.

Pemle, Vindic. Gratia, Pag. 258, Quarto.

Waller's Synopsis Papismi. Controv. 19. Par. 3. Quest. 1, 2.

Gouge on Heb. 10, 12.

Roberts's Believer's Evidences, Pag. 23, 25.—*Medulla Bibl.* P. 441, 581, 583.

Burgeß on John 17. Sermon 109, 110. Pag. 551, 553.

Owen's Principles of the Doctrines of Christ, Pag. 41, 42.

John Forbes on Justification, Pag. 137, 144, 147, 149, 150, 160.

Mr. *James Melvill's* Catechism, in his *Propine of a Pastor to his People*, Pag. 44. Quest. What is thy Faith? Answ. My sure Belief,

that

that God hath may and will save me in the Blood of Jesus Christ, because he is almighty, and hath promised so to do.

Mr. John Adamson, Principal of the College of Edinburgh, his *Stoicheiostis eloquiorum Dei*, printed *cum Gratia et Privilegio*, Anno 1627.—

Quid est fides, &c? That is, What is Faith? *Ans.* 'Tis a true and certain Knowledge of God in Christ, with an Assurance of getting Salvation by him. *Quest.* But what is it to believe in God? *Ans.* It is not only to know him in such Manner as he hath revealed himself in his Word, and to acknowledge him as such, but also with Confidence or Assurance, to rely upon him, &c.

Vide Craig's Catechism, and the Style of the *national Covenant*, composed by him, evidently bearing the Perswasion of Faith, now in Question.

Dod and Cleaver's Catechism, annexed to their *Exposition on the Commands*. *Quest.* What is Faith? *Ans.* A Perswasion of the Favour of God towards me in Jesus Christ.

Elnathan Par. *Grounds of Divinity*. P. 59. *Quest.* Tell me what is Faith? *Ans.* Faith is the Gift of God wrought by his Holy Spirit, in the Hearts of the Elect, by the Ministry of the Word, ordinarily, whereby they take Knowledge of the Doctrines of Salvation, are perswaded it is true, and that it belongeth to *them in particular*, and wholly rely thereon.—This Faith hath three Properties; *First*, It is *certain*; yet there may be, and are Doubts, as with the Man in the Gospel; *Lord, I believe, help thou my Unbelief*: But Doubt cometh from the Flesh; certainly from Faith, which in the End overcometh. *Secondly*, It *continueth*; yet it may be eclipsed, as it were raked up in the Ashes, and wonderfully shaken, but not totally and finally extinguished and lost. *Thirdly*, It is lively and *working*, inwardly and outwardly; inwardly, by raising and confirming in our Hearts, Peace, Joy, Hope, which maketh not ashamed, and *outwardly*, by the Fruits of Obedience in our Lives.

Confess. Helvetica, Cap. 14. de Poenit, et convers. Hominis. Cap. 16. de fide et Operibus bonis.

Confess. Belgica, Article 22.

Catechis. Palatin. Quest. 21.

Catech. Belgica. Quest. 21, 60.

Homilies of the Church of England. Sermon of Faith, 1st Part, Pag. 2, 3. Sermon of the Passion, Pag. 187. Of the Sacrament, Pag. 200.

Articles of Ireland, Art. 37.

Lambeth Articles, Art. 6.

Catechism of the Reformed Church of France. Dimanche 18. M. Fuis
que

que nous avons le fondement sur lequel la foi est appuyée, &c. That is, *Minister*, Since we have the Foundation upon which the Faith is grounded, can we rightly conclude from thence, what the true Faith is? *Child*, Yes; Namely a certain and steady Knowledge of the Love of God towards us, according as by his Gospel, he declares himself to be our Father and Saviour, by the Means of Jesus Christ.—And *Dimanche 2*, *Comment, cognissons nous cela?* That is, *Minister*, How know we these Things? *Child*, By his Word, where he declares to us his Mercy in Jesus Christ, and assures us of his Love towards us.

I honour the Memory of Mr. Brainerd, as of one with whom I hope to live eternally; but yet I must say, it is not just to compare Men for Faith after they are dead, and then to put off their Words for a few

Had Mr. Edwards whom I mention not with a great deal of respect, but with out Wonder, that I have this Opinion to mention him, been it for his

I had found out that the Protestant Doctrine of Justifying Faith was

not to be a good land to produce people against my Ministry.

For my part, I heartily forgive all those who have put out hands in the way; and had rather a thousand Times suffer from them, than they should suffer from me. Nor am I at all afraid of a Heaven for which God's own Children do not in any Instance seek with desire.

I am full of the Mind I once declared my self to be of—viz. That all the Endeavour of all Sorts of Men to tell us, that we will only be the Means of our own Destruction, is the Devil, and in the power of his Might; And that the more Power any take to distribute the Word, the more Power I shall have to preach.

Advertisement.

CHRISTIAN READER,

Thou art in a very little Time, (according to most credible, and undoubted Reports) to be convinced that I am a dangerous Preacher of the Doctrine of *Justifying Faith*, only by the *Strength* of this weak Argument, viz. that so good a Man as Mr. Brainerd said so a little before his Death.

I honour the Memory of Mr. Brainerd, as of one with whom I hope to live eternally; but yet I must say, it is not just to Canonize Men for Saints after they are dead, and then to put off their Words for a sort of Scripture.

Had Mr. Edwards (whom I mention not without Respect, nor without Wonder, that I have this Occasion to mention him) seen it for his Purpose, he might have told his Readers that Mr. Brainerd was as much against Calvin and the old Reformers, as against me; and that he had found out that the Protestant Doctrine of *Justifying Faith*, was false and dangerous. But perhaps, so much light would have spoiled a dark Design.—I say a dark Design: for a Man must be very unseeing not to see a plot laid to prejudice people against my Ministry.

For my part, I heartily forgive all those who have had any hand in the plot; and had rather a thousand Times suffer thus from them, than they should suffer thus from me. Nor am I at all afraid of the Event: for when Gods own Children do not in any Instance, walk uprightly, according to the truth of the Gospel, his Method is, to turn their counsels into foolishness.

I am still of the Mind I once declared my self to be of—viz. That all the Endeavours of all Sorts of Men to pull me down, will only be the Means of my standing the stronger in the Lord, and in the power of his Might; And that the more Pains any take to dishearten me from preaching, the more Heart I shall have to preach.

9 JU 64

A. C.

* Every one must know he means me; and I am willing they should.

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 Sermon III. Wherein it is shown, 1. In what Sense, and upon what Account it is said, That to Love GOD is the first and great Commandment, viz. The Love of GOD, and of our Neighbour, being all the Law and the Prophets.
 2. That on these two Commandments hang all the Commandments of the Law, and the Prophets.
 3. That on these two Commandments hang all the Gospel of Jesus Christ: Or, That the two Commandments are the same in Place and Position, under the Gospel Dispensation, as they are under the Law.

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SERM. II. Concerning the Love of our Neighbour.

SERM. III. Wherein it is shown,

1. In what Sense, and upon what Account it is said, That to Love GOD is the first and great Commandment.

2. That on these two Commandments, viz. The Love of GOD, and of our Neighbour, hang all the Law and the Prophets.

3. That on these two Commandments hang all the Gospel of JESUS CHRIST: Or, That these two Commandments have the same Place and Prebeminence under the Gospel Dispensation, which they had under the Legal.